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Editorial

THE Bishop of Woolwich has published a collection of his lectures and articles, entitled *On Being the Church in the World* (S.C.M. Press, 16s.). Most of them have not previously been published. Their coherence is indicated by the title. Dr Robinson has a gift for correcting conventional misunderstandings of the teaching of the Bible and for bringing it to bear on the human scene to-day. He is churchly, but never churchy. Especially striking in this volume is what he says about the meaning in the Christian vocabulary of "the world", "flesh" and "body", "power", "priesthood", "death" and "judgment". This is the kind of theological writing that will bring wholesome enlightenment to men who have got through or who are not held up by the philosophical obstacles to faith.

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Professor D. E. Nineham's inaugural lecture at University of London King's College has been published under the title *The Study of Divinity* (S.P.C.K., 5s. 6d.). It is both an inquiry into the meaning of divinity or theology and a judicious survey of the climate in which theologians have at present to do their work. Readers of THEOLOGY will find that it contains important reflections on the basic concerns of this journal. It will also be a useful introduction for students who are embarking on the study of divinity.

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Since Dr Sherwin Bailey's article on "The Problem of Sexual Inversion", which we published in February 1952, and his book *Homosexuality and the Western Christian Tradition*, which was reviewed in an article by the late Dr Casey in December 1955, there has been widespread discussion of the subject. But the discussion has been handicapped by the lack of reliable and representative factual data. We therefore welcome the appearance of Mr Gordon Westwood's *A Minority* (Longmans, 30s.), which is a report on the life of the male homosexual in Great Britain, prepared for the British Social Biology Council. It is the product of objective inquiry into a large number of case histories, and the manner in which the results are assembled will be of assistance to all who want their opinions to be informed by facts, and not merely by prejudices or impressions.

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S.P.C.K. is soon to publish the official biography of the late Geoffrey H. Clayton, Archbishop of Cape Town, and formerly Bishop

of Johannesburg. Any papers, letters, or personal reminiscences of the Archbishop will be gratefully received by the Director, Holy Trinity Church, Marylebone Road, N.W.1.

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In connexion with the article that follows, we call attention to the fourteenth report of the Central Council for the Care of Churches, *Both Old and New* (Church Information Office, 3s. 6d.). There are articles on "Liturgical Mistakes of the Nineteenth Century", "Bats in Churches", "Damage to Shingled Spires", "Church Bells", etc., together with some excellent photographic illustrations and book reviews.

Modern Churches and the Problem of the Baptistery

"WHY need I speak more particularly of the perfect wisdom and art with which the building has been ordered, and the surpassing beauty of every part, when the witness of the eyes leaves no place for the instruction that comes through the ears?"[1]

It is not vain to speculate whether or not Eusebius would have posed this rhetorical question in such enthusiastic terms had he been speaking of those churches built in this country between the two wars and since 1945. To judge from a recent survey,[2] the answer would be an unqualified "no", since its author states: "it is hard to think of any field of ecclesiastical investment where so much money has been squandered to so little purpose". Mr Hammond's timely study considers church building in England, and this means primarily within the Church of England, against the background of the liturgical movement and of the new trends in church architecture on the continent. The result is a biting and largely justified indictment of almost all that has been erected, and the responsibility for this lamentable failure is laid not upon the architect but upon the Church, in that it has not provided an adequate brief based upon a theological, liturgical and sociological understanding of the function of a church.

After a short account of what he chooses to call the Twentieth Century Reformation, which is characterized primarily by a "recovery within the Church of the meaning of the Church", Mr Hammond proceeds to consider the basic factors for church planning and to illustrate them from two excellent directives, the one issued by the German Liturgical Commission in 1946 and the other by the

[1] Eusebius, *H.E.* x. 4. 44, being part of a panegyric delivered on the occasion of the dedication of the new church in Tyre in A.D. 314.

[2] Peter Hammond, *Liturgy and Architecture*, 1960, Barrie and Rockliff, 37s. 6d.

Liturgical Commission of the Roman Catholic diocese of Superior, Wisconsin, in the United States, in 1957. These documents are at one in affirming that a church is essentially a room for the eucharistic assembly, that it must be planned from the altar outwards and that its shape must be determined by an understanding of the central act of Christian worship. In so far as the Eucharist is a corporate action, the room must be planned in such a way as to express two fundamental truths: (1) all are participants in the eucharistic action; (2) there is a diversity of liturgies or functions within the one priestly community. Having thus defined his criteria, Mr Hammond is in a position to condemn, for example, those churches which reproduce the elongated medieval plan, with extended choir and altar set at a considerable distance from the people, since such an arrangement derives from an understanding of the Eucharist which modern liturgical studies have shown to be a deformation.

There follows a description[1] of modern church architecture on the continent in which the development of what is unquestionably an architectural renaissance is clearly traced, and the remarkable achievements in France, Germany and Switzerland are shown to be the outcome of the fusion of two movements, the one architectural and technical, the other theological and liturgical. The technical revolution was initiated by Auguste Perret in his reinforced-concrete Notre Dame du Raincy, consecrated in 1923, and was brought to its completion by Karl Moser in his church of St Antony, Basle, in 1927; while the new theological and liturgical insights were brought to bear on the problem of church building by Rudolf Schwartz in Corpus Christi, Aachen, 1930, and by Dominikus Böhm in St Englebert, Riehl, in 1932.

By contrast England is shown to be an architectural backwater. There are some examples of good modern buildings, revealing an awareness of the technical revolution; there are a few well-planned rooms for corporate worship, revealing an awareness of the liturgical movement, but the fusion of the two aspects is extremely rare, and this emphasizes the need for the active co-operation of architect, liturgist, theologian and sociologist if England is to have a renaissance in any way comparable with that which is well under way on the continent. Mr Hammond's book is a clarion call to the Church of England to do something about the situation before it is too late, that is to say, before housing estates and new towns are provided with buildings that are anachronistic because they embody a conception of the Church and its worship which is still largely medieval. As the liturgical movement progressively wins its way, such churches cannot but prove an embarrassment, and although they may be adapted to modern liturgical requirements—and Mr Hammond has a valuable chapter on how ancient churches may be so modified—it seems little short of absurd not to plan for the future and so to

[1] This description is admirably illustrated by 53 plates, 65 plans and 17 figures. It is unfortunate that cross references to these are not provided in the text, and that some churches are discussed and not illustrated, while others are illustrated and not discussed.

lessen the possible need for such a time and money wasting proceeding.

To recommend this study as essential reading for all concerned with the planning and building of new churches, from diocesan bishops downwards, is not to say that it is immune from criticism. Like most prophets, Mr Hammond is prone to exaggeration. It is going a little far to condemn many churches as "monuments to pride, worldliness and falsehood". We may not like the products of the Gothic revival; we may think that the nineteenth century Cambridge ecclesiologists were mistaken; we should at least hesitate to doubt the sincerity of their intentions. One wonders too whether it is true that some modern churches will "corrupt not merely the taste but also the faith of those that use them". Further Mr Hammond tends to be repetitive, which may be excused in a homily but becomes a little irritating in a book to be perused at leisure; he is so emphatic about the need to grasp the *function* of a church that he returns to this subject in chapter after chapter. Moreover his stress upon function leads him on occasion to judgments that not all will share. His approval of Sir Ninian Comper's church at Cosham is entirely dependent upon the plan, whereby the altar is brought into intimate relation with the people, but the elevation of this church includes pointed Gothic arches, Corinthian capitals and a prominent font cover complete with crockets. Mr Hammond is indeed in danger of falling into the romantic fallacy, typified by Ruskin, that architecture is "nothing but ornament added to building". His statement that "it matters little whether the detail of a building is contemporary or Gothic" clashes with his stress upon the need for an *honest* use of materials. Granted that its plan has to be determined by liturgical considerations, yet if the church is to be a symbol to modern man, who frequently will not enter in and will not perceive the plan from the exterior, its elevation and decorative detail must equally be in the modern idiom. But these are small blemishes in a very important statement and it is to be hoped that Mr Hammond's plea for informed study of the problems he raises, preferably centring in a research institute, will not be in vain.[1]

Amongst these problems there is one which so far seems intractable, and this applies even to continental churches; what is to be done about the baptistery? Since, according to Mr Hammond, "a true *retour aux sources* is indeed a prerequisite for any renewal of church architecture to-day", some consideration must be given in the first place to the baptistery of the patristic period. Nearly two hundred baptisteries are now known, dating from the early third to the sixth century.[2] From a comparative study of their plans and elevation

[1] It is encouraging to note that the Church Assembly has recently approved a suggestion from the Bishop of Warrington that the Central Council for the Care of Churches, in consultation with theologians, liturgiologists and architects, should prepare a statement of advice suitable to be used in briefing architects of new church buildings.

[2] For the most recent account see the numerous contributions to *Actes du V^e Congrès internat. d'Archéol. chrét.*, 1957.

certain conclusions[1] can be drawn to serve as a basis for the formulation of principles. First, the baptistery was an organized space, distinct from the eucharistic room. It could be either a free standing building, as was common in Italy and Syria, or an attached but separate room, as was common in Greece and North Africa. Second, its shape was carefully chosen to express its ideological content. The earliest baptisteries were quadrilateral; the circle was next adopted, to be followed by the hexagon and the octagon—but in all cases the shape reproduced was that of contemporary tombs, thus asserting that through baptism the believer dies and rises with Christ. The hexagon explicitly associated the rite with death, since the sixth day of the week is Friday upon which Christ was crucified, while the octagon declared the good news of baptismal resurrection since Christ rose triumphant upon the eighth day. The same ideas were conveyed by the iconography of the fresco and mosaic decorations which was all but identical with that of sepulchral art. Third, with few exceptions, the baptismal rooms or buildings were too small to accommodate all the candidates at one time, let alone the congregation, which could not therefore have witnessed the baptism. This did not mean however that the congregation had no part to play, since it had its place in the eucharistic room, where it was joined by the neophytes for the culminating act of the initiation rites.

Various factors contributed to the changing of this liturgical pattern and its architectural setting. The growth of infant baptism, the separation of baptism and confirmation, the consequent discontinuance of the baptismal eucharist, the disappearance of the catechumenate and so of the *disciplina arcani*—these all combined to make baptism essentially infant baptism all but privately administered. For this a font was the only necessity and it was therefore inserted into a corner of the eucharistic room. Liturgy and architecture continued their correspondence, a hole-in-the-corner celebration being combined with a font-in-the-corner location.

The Reformers reacted, and rightly reacted, against this, but their motives were not determined by an understanding of the primitive Christian practice. According to Luther, in the statement which eventually became the preface to *Das Tauff Buchlin Verdeutscht* (1523), "I have therefore begun to do in German what was heretofore performed in Latin, namely to baptize in German, in order that the sponsors and others present may be incited the more to faith and earnest devotion". The service was to be in a language understanded of the people that it might be intelligible and the means of stirring up their faith. The English Reformers shared this outlook, and so the rubric at the beginning of the 1549 order of Public Baptism asserts that it is to be "openly ministered in the presence of all the congregation" in the English tongue that those present "may testify

[1] For a fully documented and reasoned support of these conclusions see my contribution to the forthcoming volume *Christian Initiation*, entitled "The Archaeology of Christian Initiation".

the receiving of them, that be newly baptized . . . and every man present may be put in remembrance of his own profession made to God in his Baptism". This was incorrectly stated to be what was done "in old time"; but whether they were aware of it or not, the Reformers were grappling with a problem in a manner not inconsistent with early Christian practice, in that the role of the congregation, primitively that of participating in the action through the Eucharist, was in part restored. Little or nothing was however done about the architectural setting of the rite. The Reformers, as Addleshaw and Etchells have clearly demonstrated,[1] sought to adapt existing churches to their liturgical ideas and so, for example, expected communicants to go into the choir for the celebration of the Eucharist, the nave and aisles being regarded as a separate room to be reserved for the offices, but the font remained as before.

From this brief sketch of the development and virtual disappearance of the baptistery as such, certain principles emerge:

1. A baptistery should be an organized space, with the font as its centre.

2. A baptistery should be visually distinct from the eucharistic room.

3. A baptistery should be sufficiently large to enable the congregation to participate in the service.

4. A baptistery should have, where possible, a shape symbolizing some aspect or aspects of the baptismal mystery.

These several points may serve as criteria for judging the success or failure of modern architects in grappling with the problem of the baptistery.

Several plans must be immediately condemned on the grounds that they represent not a solution but an evasion of the problem, in that, following the medieval and Reformation practice, they have tucked the font away in a corner of the church. This is so at St Peter, Gorleston-on-Sea, St Michael and All Angels, Wythenshawe, and in the projected church of St Francis, Lockleaze, Bristol.

In another group of churches the font is placed at the west end of the central aisle, e.g. in the John Keble Church, Mill Hill, in St Mary Southgate, Crawley, and in the projected St Michael and All Angels, London Fields. This position has some virtue in that it symbolizes both entrance into the Church through baptism and the tension at the heart of its life of which the two Gospel Sacraments are the twin poles. It is however unsatisfactory, since the font is treated merely as an article of furniture with no organized space to contain it and inadequate provision is made for the congregation to take its part.

On the continent some churches have been provided with completely separate baptisteries, following the patristic model, e.g. St Antony, Basle, and St Albert, Saarbrücken, but these are too small

[1] G. W. O. Addleshaw and F. Etchells, *The Architectural Setting of Anglican Worship*, 1948.

to accommodate a congregation of any size and can only be regarded as anachronistic. Short of building a baptistery all but equal in dimensions to the eucharistic room—an expedient which space available and difficulties of finance render impossible—it is not a practicable solution of the problem.

A number of modern churches in this country locate the font close to the altar and pulpit; this is so in St Richard, Three Bridges, Crawley and SS. Leonard and Jude, Doncaster. The growing popularity of this arrangement is revealed by its inclusion in the plans for St Michael, Hatfield Hyde, Welwyn Garden City, St Mary, Peckham, and St Mark, Newbury. This is not peculiarly modern, since in the *Draft Ecclesiastical Ordinances, September and October 1547*, Calvin asserted: "the stone or baptismal font is to be near the pulpit, in order that there be better hearing for the recitation of this mystery and practice of baptism". Consequently several new churches of the Eglise Reformée have the font in this position. But whereas this does allow baptism to be administered openly in the presence of all the congregation, it does not succeed in providing an organized space for the rite, the font being merely moved, as an article of furniture, from one part of the eucharistic room to another. Moreover it disturbs the coherence of the eucharistic room itself by providing a focus of attention additional to that of the altar, a focus which cannot but be a distraction.

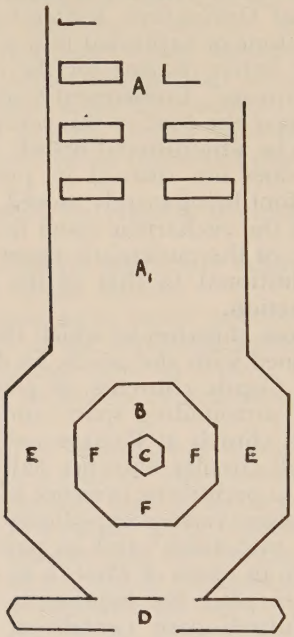
Finally there are those churches in which the baptistery is in one way or another combined with the porch. In All Saints, Hanworth, the font, as in many Coptic churches, is placed to one side of a narthex, thus lacking surrounding space and prominence. In the plan for the projected church at Ronkswood, Worcester, it stands in the centre of a small circular entrance hall of which the dimensions are too exiguous to permit the presence of a large congregation.

The inadequacy of these various expedients is due to a failure to consider fundamental principles,[1] and in particular to a tendency to think of the problem in terms of what to do with the font instead of in terms of where to place the baptistery—the baptistery being by definition an organized space, containing a font, and visually distinct from the eucharistic room. A possible application of these principles may be illustrated from the accompanying diagram. In this plan, A is the eucharistic room, with an open space A_1 at the rear. B is the baptistery, containing the font C; D is the porch, and E an ambulatory. Entrance to A is obtained through the porch and round the baptistery, an octagonal area around the hexagonal font —the shapes expressing the symbolism interpreted above[2]—being demarcated by transparent breast-high glass screens F. Thus whoever

[1] In other words, the liturgical movement has compelled consideration of the eucharistic room, it has so far not borne fruit in a comparative study of the baptismal room.

[2] Mr Hammond is right in warning us against symbols that no longer communicate. A symbol however can communicate to the faithful, if it is explained, and the six and eight should not be unintelligible when our calendar is still based upon a week of seven days.

would enter the church building cannot miss the font, but he is in no danger of falling over it or of neglecting it as an odd article of furniture no more or less important than a pew or a table for hymn books. For the actual administration of baptism, the celebrant, candidates and sponsors would be within the glass screens; the congregation would be around the baptistery in E, with others, where a large number was involved, in the free space A_1 at the rear of the eucharistic room. Such a disposition fulfils all that is required by the basic principles outlined above: the baptistery is clearly seen as an organized space, visually distinct from the eucharistic room;



sufficient space is provided for the congregation to take part in the service and there is a symbolic presentation of the meaning of the baptismal mystery.

There is of course no *single* right solution to the problem; the architect has to be left to propose as many and as diverse plans as he may choose, once the basic principles have been made clear to him. But any and every attempt to face the problem of the baptistery must involve the recognition that basic principles have to be defined and taken into account and that more will have to be spent in materials and labour if the first Gospel Sacrament is to have as adequate an architectural setting as the first.

J. G. Davies.

Towards an Ecclesiastical Jurisprudence

THE frontiers of Anglican learning ever widen; but there is one territory which, despite a challenge from on high, remains unexplored.

The monumental *Canon Law of the Church of England* (S.P.C.K., 1947) may have inaugurated a new round in the age-long struggle of the Church of England to put its house in order, but one challenge it threw down has never been taken up. The Report noted the difficulty (p. x) that modernizing the existing Canons requires "a system of jurisprudence". "While the subject-matter of these rules is substantially the same in every age, they are liable to variation according to time and place. . . . Laws require a system of jurisprudence, establishing legal principles, explaining the meaning of laws, and harmonizing apparent contradictions."

The Church's legal officials and law-makers, and students of Canon Law, are not normally trained in this abstruse science. It is possible to qualify for the Bar, and become a Bishop's Chancellor, or to qualify as a solicitor, and be appointed Registrar to a Bishop or Archdeacon, and, of course, be appointed Bishop or Archdeacon or be elected to Convocation, without the least smattering of the rudiments of jurisprudence. This topic is the study of a small handful of legal scholars, whose names are not usually found amongst the clergy or legal officials listed in Crockford.

Every apprentice to the legal profession makes an early discovery which at once singles him from the uninitiated—that very diverse systems of law exist. The law of England and Wales has considerable divergences from that of Scotland, or of the Channel Islands, or of the Isle of Man. The life of the United States is controlled by various State codes of law, all of which may be overridden by the Federal Court. And all these systems may change from year to year, by legislation, and, in what is known as the "common-law" countries, by the process known as "Judicial Precedent".

And outside these bodies of secular law lie two systems whose attributes diverge from the law of secular States. There is "International Law" which is still noted for its unenforceability (for States rarely go to war to enforce its violations), and Canon Law, which jurists place in a very special category. (The latest pronouncement to this effect is found in Hermann Kantorowicz's *The Definition of Law*, Cambridge University Press, 1958.)

One of the fundamental concepts which the neophyte in jurisprudence must master is the legal nature of "law". Outsiders talk loosely of laws of science or laws of nature, but to the jurist the term denotes "a rule of external conduct, judicially enforceable". The law of contracts, torts, trusts, and constitutional rights are all strictly "law" in that the courts will give you a remedy if you find yourself aggrieved in any of them.

The Church of England has at different times compiled codes of conduct for its members, and the Convocations of Canterbury and

York are now attempting the Herculean task of bringing an ancient code of Canons into line with modern needs. Some Proctors have expressed doubts whether they are in fact legislating, whether the Revised Canons will have the force of law, and be treated by the ecclesiastical courts as such, or whether the new Canons will be regarded merely as precepts of good conduct, commended by authority as an universal norm.

The task which is the objective of the Convocations, of securing order and a sense of law in the Church, was attempted several times by Parliament in the nineteenth century. A series of statutes, notably the Church Discipline Act, the Clergy Discipline Act, the Public Worship Regulation Act, attempted to grapple with the indiscipline in the Church. Each effort had the same sequel; there was a trickle of proceedings under each, and the Act became a dead letter. The Revision of the Canons may have a like destiny. Reform of the Church's courts must proceed apace with reform of the Canons. It is regrettable that the Commission which inquired into the working of the Ecclesiastical Courts omitted any inquiry into the most central factor. The Commission made thoughtful recommendations on the best constitution and jurisdiction, but made no reference at all to the problem which made the courts of the nineteenth century so incompetent to enforce the new legislation.

If the Consistory Courts are the Bishops' Courts, the Bishops themselves must decide what principles of law-interpretation those courts must employ—whether the process of "Judicial Precedent" of the common-law tradition must be strictly applied, or whether the practice of the Roman Catholic canonical tribunals, of publishing decisions without any "ratio decidendi", is to prevail. Among our Consistory Courts, each Chancellor is bound by the decisions of his predecessors, but not by those of Chancellors of other dioceses. All are bound by the Court of Appeal of the province; and both the Dean of the Court of Arches and his counterpart in the province of York are bound by decisions of the Judicial Committee of the Privy Council.

The administration of Church law broke down with the dissolution of Doctors' Commons in 1857. Until then the administration of Church law was in the hands of practitioners who had principles of interpretation distinct from those of the common-law. They were "Civilians", who were much more influenced by Roman civil law than were ordinary English practitioners. When Doctors' Commons was liquidated, the administration of Church law passed into the hands of barristers reared in the common-law tradition, with strict notions of "Judicial Precedent", and less versed in canonical tradition than the "Civilians" had been.

For Anglican Canon Law, like the Church of England, exists in its own right, with its own peculiar features. It was the genius of Richard Hooker that first perceived this truth. We have little information of what Anglican theologians after the Reformation thought of the status of their Church until Hooker pioneered the way back to first principles, and justified the new separateness. He

vindicated universal principles which made it clear that the Church of England was not a fragmented schism from the Church of Rome as, for example, the Methodist body was a secession from the Established Church, and that Ecclesia Anglicana could claim as precedent the fullness of apostolic theory and practice. This right of self-government based on pre-Reformation theory, was the basis of the doctrine of the nineteenth-century canonists.

We need an ecclesiastical jurisprudence to inform the clergy, and those who legislate and those who administer Church law, about the true nature of the principles on which our courts should act. Anglican apologists before Hooker were obsessed with prejudice against Rome. Hooker established principles which made it clear to Anglicans that the Church of England is as independent of the Church of Rome as, say, the Salvation Army is of us. It is ironical that the fullest statement of the title-deeds of the Church of England was compiled by a Berlin barrister, whose *Constitution History of the Church of England* (Macmillan, 1895) is a classic to which canonists might usefully pay more attention.

Like the Church of England, Anglican Canon Law exists in its own right, and has its peculiar idiosyncracies. It has a peculiar power of legislation—by Convocations elected by the clergy—and a peculiar system of law-enforcement, both of which were well established before the Reformation.

To the jurist, these are essential elements in the mechanics of law-making. The layman thinks that Parliament makes the law of the land, and fails to see that the courts have a big share in the same process. Where the common-law tradition prevails, the law as set forth in legislation is abundantly extended by the courts—"case-law" as against "statute-law". Legal practitioners venerate Halsbury's massive summary of the Laws of England; but we need only inspect the section on Church law to see how remote it is from the general practice of the Church. The law there enunciated is freely flouted in cathedrals and parish churches; and bewildered laity and many bishops and clergy fail to understand the cause of the cleavage.

The jurist perceives that the muddle arises from the two different traditions of law-interpretation which prevailed in the courts when Doctors' Commons was dissolved. The administration of Church law passed into the hands of lawyers bred in the tradition of strict Judicial Precedent. This is a tricky process. A decision of the High Court may create a legal principle which prevails until it is overruled by the Court of Appeal or by the House of Lords. The Church has a hierarchy of courts dominated by the Judicial Committee of the Privy Council, whose members need not be members of the Church at all, and who need not be familiar with the canonical tradition. It would be unfair to the Diocesan Chancellors to suggest that they are unaware of this dichotomy. Canon Law is not a part of the curriculum of a barrister's training, yet at times their judgments disclose an illuminating understanding of the contrasted processes. A notable example is the judgment of Mr E. Garth Moore

reproduced in Mr Peter Winkworth's *Verification of the Faculty Jurisdiction* (S.P.C.K., 1953).

Chancellors and registrars, as well as bishops, clergy, and laity, have shown frequent bewilderment at the chaos which prevails in the law of the Church; and a mere revision of the Canons will not bring relief unless the courts of the Church are reformed to keep pace with the new legislation. However diligent and industrious the Convocations are in revising the Canons, their labours may prove as ineffectual as the statutes of the nineteenth century, unless the courts ecclesiastical are competent to enforce them. The administration of Church law is in the hands of laymen who, however devout and dedicated, find its practice so unremunerative that it can be no more than a side-line to more profitable activities in the law. Not one in the whole hierarchy can make the practice of ecclesiastical law a full-time activity, nor be reasonably expected to explore the vast background of Canon Law and the activities of the Convocations. More encouragement should be given to clergy to supply this need. One of the outstanding milestones in the evolution of Church law was a Codex compiled by a Bishop of London, Edmund Gibson.

A recent Roman Catholic publication, *What is Canon Law?*, by René Metz (Burns and Oates, 8s. 6d.) shows up in relief the peculiarities which the Church of England has developed over the centuries. In the Church of Rome, legislation emanates from Popes and Bishops, and not from Convocations which are as much democratic as hieratic; and the Canon Law is administered not by laymen, but by clergy trained in a special discipline. That publication is to be commended as a magnificent yet elementary survey of a system which developed on quite different lines. The Canon Law of Rome is administered by diocesan tribunals who are evidently strangers to the principle of Judicial Precedent.

What institution will sponsor the study of an ecclesiastical jurisprudence? It should surely be situated in London, which has unique treasures in its many legal libraries. One reproach to Anglican scholarship is the neglect of the extensive Court of Arches archives in Lambeth Palace Library. A survey of these records would give a picture of the operation of Church law when it was universally respected and very definite. Another fruitful field for research would be the early volumes of *The Justice of the Peace*, which was first published in 1837, to cater for the needs of magistrates. Such a large proportion of the magistrates were clergy and churchwardens that Ecclesiastical Law was a special feature of this publication. In the early volumes are to be found reports of cases in Consistory Courts and the Court of Arches, not published elsewhere. In the first fifteen volumes we see Church law functioning with a definiteness and ascertainability it lacks to-day. Canon Kemp's essay in *Thy Household the Church* (Dacre Press, 1943) makes this same proposal for a department of specialized study.

The Roman Church has two periodicals, published in the United States, which keep its canonists informed of current developments, *The Jurist*, published by the Catholic University of Washington,

and *The Catholic Lawyer,* published by the St Thomas More Institute of St John's University, New York. Will there ever be such interest in the law of the Anglican Church as to justify an editor in making it a special feature of some periodical?

The dangers of an over-legalistic viewpoint are a commonplace; yet Scripture speaks with more respect than disrespect for "the law". Every human society, from a nation down to a cricket club, finds the necessity of making and enforcing rules for its orderly running; and the Church may well improve her unity and witness by refurbishing her jurisprudence.

W. J. Bolt.

Hesitations about the Parish Communion

I am not against the Parish Communion; indeed I am a supporter of it. As the chief act of common worship on a Sunday it seems to me to do most justice to the witness of the New Testament to Christ and thus to the basis of Christian worship. I am also glad that under the influence of the movement towards Parish Communions it has proved possible for some of the "party" lines in the Church of England, which were in danger of becoming fossilized in pre-1914 positions brought about by nineteenth-century controversies, to shift and to find a welcome *rapprochement.* But I have some hesitations about the Parish Communion in practice. They are not new queries, but they may perhaps bear a further airing. I refer only to the movement towards Parish Communions as I have seen it work out in parishes in parts of the diocese of Manchester, and one or two other areas of the country that I have come to know either through holiday locums or conference visits. My experience is therefore limited.

In order to relate what I say to an ongoing discussion in the Church it may be useful to refer to what the Archbishop of York has written in his *Durham Essays and Addresses,* since he expresses what have so far been the most notable *caveats* on the subject. After pointing out how much the growth of Parish Communions as the main Sunday morning service has altered the situation since Hensley Henson's time as Bishop of Durham, he makes three criticisms of them in practice. The first is that the offertory procession is in danger of lapsing into Pelagianism. With this I entirely agree. I have long felt that the stress on the relation of the bread and wine to man's labour is "a fond thing vainly invented, and grounded upon no warranty of Scripture". It is the Anglican equivalent to the "social gospel" theology of American Protestantism, on immunity from which we have tended to pride ourselves. There *is* a profound social significance in the Eucharist, but it does not lie here; it is more eschatological. But this is not the occasion to pursue the matter further, except to say that anything we offer must start from rather than lead up to the sacrifice of Christ. The Archbishop's second criticism is that the Parish Communion tends to breed too casual an air; there is an absence of awe, and we may find people "tripping" too easily to our altars. That there is a danger in this I would not

deny, but I would maintain that it is a much less serious danger than the opposite one of overmuch fencing of the altar, to which the Church of England has been addicted for a century or more. Many of us have been brought up on the practice of the early morning Communion as the privilege of those who have succeeded in a kind of spiritual obstacle race. Only those arrived who had sufficiently mortified themselves by early rising, and had been expected to put themselves through a considerable self-examination the evening before. Many communion manuals given to confirmation candidates presuppose just this. When those who have survived this discipline do arrive at church they find a highly individualistic service dominated by the atmosphere of a pious coterie. I now teach my confirmation candidates that the service itself is a right preparation for communion, rightly entered into, and that they need not worry about special preparation if they are at church in time to be ready fully to join in the service. More extended self-examination should take place once, twice or more a year at a specially planned time. If there is a tendency to be too casual at the service we must certainly deal with it, but I very much doubt if it will be our major problem for some time.

The Archbishop's third criticism is that the Parish Communion tends to lead to a secular idea of fellowship and not the Christian one, which is participation in the broken body of Christ; consequently it may obscure the vital truth that each eucharist in any circumstances is primarily one with the mystical body of our Lord in the communion of saints. This criticism strikes me as somewhat perverse. It reminds me of the curious reasoning by which Dr Eric Mascall in his essays *Corpus Christi* defends private masses. The positive truth asserted does not carry the negative conclusion suggested. Surely it is fundamental in *Christian* worship that the outward and visible details of the service should as far as possible be an adequate expression of the inward and spiritual realities with which it is concerned. This applies to architecture, furnishings, movement, music (all of which subtly affect the worshipper), and certainly to the manner of the physical presence of worshippers. Most of our early celebrations, with the worshippers as far from one another and from the celebrant as the building allows, are a negation of corporate worship. It is of course a strength to know that if for some reason there are but two or three communicants their worship is one with that of the whole Church in paradise and on earth, but that is no reason for not trying to get as many as possible of the Christian congregation physically present at the same time and place to join in the eucharistic action together.

I share therefore the Archbishop's first criticism, see the point of his second, though think it unduly alarmist, and dissent from his third. My own hesitations are four.

1. The inadequate attention to the Old Testament. Many worshippers are "oncers", and those who come only to the Parish Communion hardly ever hear the Old Testament read, sung or referred to. This is a serious departure from our Lord, from the New Testament and from the tradition of the Church. It is true that Biblical

citicism has made us in many ways look at the Old Testament in a different way, but that is all the more reason to make the most of this new gift of the Spirit to the Church, and help worshippers to be once more at home in the Old Testament at a deeper level of awareness. The psalms ought to be used, Old Testament lections to precede the epistle are much needed, and the canticles from Morning Prayer ought not to drop out altogether.

2. Inadequate sermons. This is an especially serious matter for the worshippers who are "oncers". We have been told that this is the occasion for the short liturgical sermon. When this is done well it can be very searching. But the question remains whether the responsibility of preaching can always be discharged by short sermons. It is hard to do well, and the psychology of the occasion is against it. In many churches, because the sermon is short, the preacher, if he wears vestments, does not remove his chasuble, and since it is apparently considered liturgical bad manners to enter a pulpit wearing one, he delivers himself from the chancel step (often not a good place for audibility). All too often the sermon has the air and the content of "a few words". Especially is this the case if the incumbent has two other major services with sermon to follow the same day. If he who preaches twice on a Sunday is in danger of prating once, what of he who preaches three times? This is connected with my third point.

3. The danger of too many services. The diplomatic incumbent who wishes to introduce a Parish Communion does it by addition, adding it at 9.0 or thereabouts to the 8, 11 and 6.30 set up (instead of substituting it for the mid-morning service) in the hopes that no one will be upset. In doing so he fragments his congregation and is in danger of having three weak services, often in a large building, with psychologically depressing effects on the worshippers. In the short run this policy of addition can be followed more quickly, with less discussion and argument, but it is doubtful if it pays in the long run. Whether, as is usual, it is an additional service to Mattins or, as is the case less often, to a non-communicating sung Eucharist is immaterial to this discussion. One of the decisive questions is which service the choir will attend. The other service is left to carry on as a rather disconsolate rump. Few parishes are strong enough to divide their choirs, nor can they be expected to attend both. Certainly we have become too dependent on choirs, and it is of course good to be made to sing without a choir, but if we are to do it well much more vigorous action is needed than I have usually found taken to make people sit together and to teach them to sing together. Too often a thin and scattered congregation in a fairly large building finds the odds against it too great; and the organist, who cannot hear what the congregation is doing, is given an impossible task. Only the faithful band of hardened church-goers can stand the result.

4. The time and duration of the service. Why are 9, 9.15 or 9.30 by far the most popular times? They make it hard work to get a family to church on a Sunday morning, and cause an awkward push-

ing of breakfast towards lunch. This assumes that breakfast has not been eaten before church; if it has it means earlier rising. (It is doubtful whether in any case children should wait until later for breakfast.) It seems to be the desire for fasting communion that has led to the choosing of these hours of service. Here we are in danger of letting a subsidiary consideration dominate parish policy. As is well known, fasting communion has not been the characteristic tradition of the Church of England. It is not required by the Prayer Book and has never been required by any Convocation or Church Assembly resolution. The evidence produced in Percy Dearmer's *The Truth about Fasting* was re-examined and re-stated in Mr G. R. Dunstan's articles in THEOLOGY in January and February 1950, and there is no need to go further into the matter here. Fasting communion is a pious custom where convenient, but to insist on it or to make parish policy depend on it is a gloss on Anglican teaching. If this is realized, we are free to consider the merits of 10 as the hour for the main Sunday morning service, which gives reasonable time to get the family up, fed, and to church, and back in time to cope with lunch. We need not be so anxious to get the service over so quickly. Once free from the desire for a speedy service, we can allow longer for the sermon.

The service can be made to cohere better and be more corporate if we will make more use of permission for the laity to administer the chalice. This reduces the length of the pause during the administration. The more successful the Parish Communion is, the more help is necessary at the administration, and unless and until our policy with regard to ordinations changes and we have clergy ordained while continuing to earn their living in other jobs (as happens now only with teaching) lay help in the administration would appear almost essential. In any case it has positive merits. There will of course always be a pause here, and we could make much more use of it by giving worshippers each week a stencilled sheet of intentions for prayer, meditation and thanksgiving. Most people do not know how to use the time, and singing hymns kneeling soon has its limits.

The best way of incorporating elements from Mattins awaits a proper revision of the Prayer Book, which is long overdue. The Bishop of Sheffield gave an instance of what the result might be in the case of a particular Sunday (Advent 2) in THEOLOGY for December 1959. One of our troubles is that the Prayer Book gives too much material (most of it excellent) for one main and complete Sunday morning service. Yet the Communion by itself lacks the element of the Old Testament; and the dropping out of the canticles from Mattins is a loss. But if Mattins is added in full the service is too long, and there is too much repetition. The litany, which further lengthens the service, has almost dropped out of Sunday worship, which is a great pity, at least as far as the first part is concerned. Yet it is hard to see how it can be incorporated except as a replacement for the prayer for the Church at the Communion. I will not take up space with examples of what may be done within the

limits of what at present clergymen of the Church of England are bound to, until some revision is at last put forward by a tardy church. I think, however, it is possible to incorporate the essence of Mattins, allow for a sermon of twelve to fifteen minutes, and still end a Parish Communion which began at 10 by 11.15.

There is nothing fundamentally wrong with the Parish Communion movement. All these points can be met. And there is a last one of a different character. The growth of television may well produce in this country the situation found in the U.S.A. where the churches are full, but in the mornings only. Little happens after lunch on Sundays. There are signs this may become so here. In that case it is all the more important that our main Sunday morning worship should be adequate to the riches of the Prayer Book, that is to say it should fully proclaim the gospel in word and sacrament which is its aim.

RONALD PRESTON.

The Tercentenary of *Ductor Dubitantium*

AFTER several weeks of feverish negotiations at Whitehall and the Hague, King Charles II landed at Dover on May 25, 1660. Four days later he entered London

> with a triumph of above 20,000 horse & foote, brandishing their swords and shouting with unexpressable joy: The wayes straw'd with flowers, the bells ringing, the streetes hung with Tapissry, fountaines running with wine: The Major, Aldermen, all the Companies in their liveries, Chaines of Gold, banners; Lords & nobles . . . the windos and balconies all set with Ladys, Trumpets, Musick, & myriads of people flocking the streetes . . . I stood in the strand [wrote John Evelyn], & beheld it, & blessed God.[1]

Only the Anglican clergy, it would seem, were inconspicuous in that vast concourse. A few of them met for a festal *Te Deum* at Westminster; but, in view of the many delicate ecclesiastical problems awaiting his attention, Church leaders spared the King any unnecessary embarrassment by taking no prominent part in this first tumultuous welcome.[2] Their turn would come. Meanwhile, among those who remained quietly in the background was one of the most notable preachers and moral theologians of the age, now busy enough on his own account, seeing through the press the book on which he was prepared to stake his reputation. His name was Jeremy Taylor (1613–1667), a Cambridge man by birth and education, and the book was entitled, *Ductor Dubitantium, or, The Rule of Conscience in all her General Measures; Serving as a Great Instrument for the Determination of Cases of Conscience.*

Twelve years earlier, Taylor had been courageous enough to dedicate his *Apology for Liturgy* to Charles I, shortly before his execution; and when *Ductor Dubitantium* eventually appeared in two

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[1] *The Diary of John Evelyn*, ed. by E. S. De Beer (1959), 29 May 1660.

[2] Cf. R. S. Bosher, *The Making of The Restoration Settlement* (1951), pp. 136, 143–4.

folio volumes, early in June 1660, it bore an Epistle Dedicatory "To the Most Sacred Majesty of Charles II":

> Great Sir,
> . . . We have been sorely smitten and for a long time. . . . But now our duty stands on the sunny side; it is our work to rejoice in God and in God's anointed, and to be glad, and worthily to accept of our prosperity is all our business. . . . For that we may do our duty and have our reward at once, God hath sent your majesty among us, that we may feel the pleasures of obedience.[1]

Among "the throngs of those that rejoiced", Taylor begged leave to present his own modest offering:

> For though it be but two books, which like the widow's two mites make up but a contemptible sum; yet because it is all I have, your majesty may be pleased to accept . . . this instance of my duty to God, to your majesty, and to your great charge, the church of England.[2]

What the Merry Monarch thought of the *Ductor* we do not know. Two months later, on 6 August, 1660, Taylor was nominated under the privy seal to the bishopric of Down and Connor, and in the following year he was also made administrator of Dromore. But one may wonder whether the care of two turbulent Irish dioceses was an adequate reward for the greatest single treatise on moral theology ever produced by an English churchman!

The production of works of moral theology in the Church of England had been unfortunately but inevitably delayed after the upheavals of the Reformation, primarily because those who were best qualified for the task continued to be immersed in doctrinal controversies. That is why our English moral theology, such as it is, dates from the seventeenth rather than from the sixteenth century. In the years that intervened it was certainly true that "casuistry was most cultivated by Roman Catholic divines";[3] and, ironically enough, though the authority of Rome was officially rejected, Roman manuals of moral theology were freely drawn upon for the guidance of souls within the reformed Churches as a whole. For the time being it was either the Roman product or none at all:

> We had swords and spears of our own, enough for defence, and more than enough for disputation: but in this more necessary part of the conduct of consciences we did receive our answers from abroad, till we found that our old needs were sometimes very ill supplied, and new necessities did every day arise.[4]

The first notable work on the subject in English did not appear until 1606, and was written by the famous puritan preacher and teacher, William Perkins (1558–1602), of Christ's College.[5] In the

[1] *Duct. Dub.* (*The Whole Works*, edd. Eden and Taylor, 10 vols, 1850–9, vol. ix), p. i.

[2] Ibid., p. ii.

[3] One of the reasons given by Thomas de Quincey in the nineteenth century to explain the Englishman's alleged "aversion to the mere name of casuistry". *Letters to a Young Man*, II, Appended Note, *Works* (ed. Masson), vol. x.

[4] *Duct. Dub.*, Preface, p. v.

[5] *The Whole Treatise of the Cases of Conscience, Distinguished into Three Bookes, Taught and Delivered by M. W. Perkins in his holy day Lectures.* Posthumous.

1630's there was at least one suggestion for a co-operative undertaking in this field; but the project for a complete body of English practical divinity by concerted effort, first mooted in Germany, sponsored in London, and reviewed in Ireland, came to nothing. Thus the development of moral theology in our Church continued as it had started, by means of unofficial individual contributions from men who were working independently: though, of course, they often read one another's books and were, in varying degrees, familiar with the same works of medieval moral theology and the same contemporary Roman Catholic manuals.

Taylor, like the rest, gave himself to the work with the dedicated spirit of the pioneer:

> It is a great work and too heavy for one man's shoulders; but somebody must begin. . . . I have laid aside all consideration of myself, and with an entire dependence upon God for help, I have begun an institution of moral theology, and established it upon such principles and instruments of probation which every man allows, and better than which we have none imparted to us.[1]

In one way or another he was occupied with it throughout the middle years of his life. As a youthful fellow of All Souls (whither he moved from Gonville and Caius College, Cambridge, in 1635, at the instigation of Archbishop Laud) he was highly esteemed for his "excellent casuistical preaching";[2] and already the idea of a sustained treatise on moral theology was probably taking shape in his mind. Certainly he was assembling material for it during the Civil War, as also during his chaplaincy at Golden Grove, in Carmarthenshire, where he wrote his three smaller preparatory studies: *The Rule and Exercises of Holy Living, The Rule and Exercises of Holy Dying,* and *Unum Necessarium, or The Doctrine and Practice of Repentance.* And although the great work was virtually complete by 1657, he carried it with him to Ireland in 1658, where the hospitality of Lord Conway enabled him to spend another winter revising and putting the finishing touches to it, before taking it to London in April 1660.

Royston, his publisher, might well have been daunted by such a mountain of manuscript; for Edmund Gosse (if strangely obtuse in some of his comments on the *Ductor*) was not altogether unfair when he called it "that most elephantine of all theological works".[3] In the second large folio edition it fills more than 800 closely printed pages. And the modern reader might find in it more to criticize than its inordinate length. It was perhaps Taylor's besetting sin that he would digress at length whenever there was opportunity. He was capable of answering in advance more objections than the reader was ever likely to conceive. His massive erudition, fertile imagination, and wide practical experience, led to a prodigal use of illustration which sometimes impedes more than it adorns the argument. And the very eloquence which, in his preaching, earned for him

[1] *Duct. Dub.*, p. xiv.
[2] Cf. George Worley, *Jeremy Taylor* (1904), p. 75.
[3] E. W. Gosse, *Jeremy Taylor* (1904), p. 119.

the name of "The English Chrysostom", could be an embarrassment when the matter in hand called for clarity, precision and directness. In some respects he is undoubtedly one of the most difficult of our casuists to read.

Yet no other better repays the reading. The four large divisions of *Ductor Dubitantium*—which treat of the nature, authority, attributes and offices of conscience (Book I); of the nature, authority and interpretation of law, natural, revealed, civil, ecclesiastical and domestic (Books II–III); and of the factors which determine or qualify the morality of human actions (Book IV)—all these large divisions are too extensive in their range to permit of any simple analysis. But here you will find all the classical problems of moral theology raised at one point or another. And if it be true that, ultimately, all cases of conscience can be reduced to cases of error, doubt or perplexity, then Taylor treats exhaustively of the general principles and method which he believed to be relevant to the safe handling of every case.

Among Anglican pastors of his own day, Taylor's experience as confessor and spiritual director was probably unrivalled, and he often speaks of the need of a living guide. But, unlike his medieval predecessors and Roman Catholic contemporaries, he was not writing primarily for the confessional, nor exclusively for those in the ordained ministry, but for all devout men who were willing to read what he had to say.[1] It was the aim of the moral theologian, as he understood it, so to educate men's consciences within the framework of church discipline that, as far as possible, they might learn to resolve their own moral problems with confidence and safety; so to assist men to walk in obedience to God's commandments along the way of Christian holiness, "that they might have right to the tree of life. and enter in through the gates into the city".[2] And for his own part, he could say:

> I have prayed much, and laboured much that I might not at all minister to error or schism, to folly or vanity, but to the glory of God, and to the good of souls; and I have so determined every case that I have here presented, as I myself would practise, as I would account at the day of judgment.[3]

Despite the widespread moral levity in Restoration England after the severities of the interregnum, Taylor's immediate expectations for his *magnum opus* were not unjustified. Costly though it must

[1] Archdeacon Stranks in *The Life and Writings of Jeremy Taylor* (1952), p. 204, says, "his words make it quite clear that he never intended his work for the general reader, but only for the director of souls". This is a curious mistake, for Taylor wrote: "I intend here to offer to the world a general instrument of moral theology, by the rules and measures of which the guides of souls may determine the particulars that shall be brought before them; *and those who love to enquire may also find their duty so described, that* unless their duties be complicated with laws, and civil customs, and secular interests, *men that are wise may guide themselves in all their proportions of conscience,*" *Duct. Dub.*, pp. xix–xx (my italics).

[2] Rev. 22. 14.

[3] *Duct. Dub.*, pp. xvi–xvii.

have been, the *Ductor Dubitantium* passed through four editions by 1696; and Richard Baxter was generous enough to affirm that the library of even the poorer scholar would be incomplete without it.[1]

Not so Taylor's more distant hopes, however! "I know not whether I shall live to add matter to this form," he wrote; "if I do not, I hope God will excite some other to do it."[2] He shared the confident expectation of his fellow casuists that those who came after would continue to build on the foundations they had laid, and in this he was mistaken. For a variety of reasons, the subject upon which he had expended so much labour fell into rapid decline before the death of Queen Anne, and the time came when it could be said that "his *opus magnum* reposes on the shelves of our libraries, in company with the neglected giants of an earlier day, the *Summa Sententiarum*, and the writings of Duns Scotus".[3]

It is a remarkable fact that the subsequent history of moral theology in the Church of England could be written within the space of a few pages. An Anglican manual of moral theology does not yet exist, and that is the less surprising when one realizes how difficult it is to find more than one important contribution that was made to the subject by an English churchman between the close of the seventeenth century and the publication of Kenneth Kirk's first volume in 1920.[4] Even in 1947, when some progress had been made, the late Archbishop of York could observe sadly: "We have few books on moral theology, and the clergy are taught little about it."[5] One can only guess what Garbett's comment would have been on the more recent setback to whatever attempts are being made to remedy the situation of which he complained. Barely eighteen months ago the present Bishop of Woolwich asked: "Who, of any academic standing, would launch out in order to teach for the morals paper of G.O.E.?"[6] And almost before the question had been put, it was announced that there would no longer be a morals paper in G.O.E.![7]

It is a commonplace to remark that Christianity is not only a system of belief but also a way of life. One might have supposed, therefore, that not a knowledge of the broad statements of New

[1] *A Christian Directory* (1673), Part III, "Ecclesiastical Cases", Q. 174. (*Practical Works*, 1707, Vol. I, p. 718.)

[2] *Duct. Dub.*, p. xxi.

[3] Bishop Heber, *The Life of the Right Rev. Jeremy Taylor . . . with a critical examination of his writings, Works*, vol. i, p. xcii.

[4] On the book alluded to, James Skinner's *Synopsis of Moral and Ascetical Theology* (1822), see K. E. Kirk, *Some Principles of Moral Theology* (1920), p. viii.

[5] *The Claims of the Church of England* (1947), p. 141. It was in the same year that Dr R. C. Mortimer, now Bishop of Exeter, published *The Elements of Moral Theology*.

[6] Dr J. A. T. Robinson, art., "The Teaching of Theology for the Ministry", THEOLOGY, December 1958, p. 495.

[7] Presumably the intention is that theological colleges shall be free to teach the subject in their own way; but it is evident what the consequences of this decision could be in present circumstances with a full time-table and insufficient teaching staff.

Testament ethics alone, but also that more detailed study of Christian conduct which is moral theology, would be taken for granted as a necessary requirement in the training of the ministry. The subtlety of sin, the deceitfulness of the human heart, and the cares and complexities of daily life in the world are such that, not exhortation alone, but also wise direction and guidance are needed by most of us, whether as private individuals or as members of society, if we are indeed to "walk stedfastly in the way that leadeth to eternal life"; and the increasing gap between the Christian ideal and the moral standards so widely prevalent only serves to emphasize the extent and urgency of our need.

Moral theology remains the poor relation of our theological studies at all levels. Nevertheless, contributions are not wholly lacking and the demand increases. Indeed, the words of Cyril Garbett, quoted above, might be taken not only as an indication of our present poverty, but also as an example of the growing recognition of the importance of the subject and of its rightful place in a full historic Anglicanism. In theology, as in other things, slavish imitation is neither the best tribute to past splendours nor the most fruitful course for future advance. Yet the treasure of the scribe well instructed to the kingdom of heaven contains things both old and new. It would therefore seem reasonable to urge that, as the renewed study of this subject in our Church proceeds, it should do so with close reference to, if not always in complete agreement with, the teaching of our leading moral theologians of an earlier day, among whom none was greater than the illustrious author of *Ductor Dubitantium* which appeared exactly three hundred years ago: Jeremy Taylor, who aspired "to teach the ways of godliness in sincerity, to shew men the right paths of salvation; to describe the right and plain measures of simplicity, Christian charity, chastity, temperance and justice; to unwind the entanglements of art, and to strip moral theology of all its visors".[1]

THOMAS WOOD.

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[1] *Duct. Dub.*, p. xiv.

LETTERS TO THE EDITOR

RELIGION AND MEDICINE

DEAR SIR,

Your correspondents, Dr June Brown and the Rev. Hugh Melinsky, raise five main points on my articles "Religion and Medicine". Each could be the subject of a conference: but my brief comments are as follows:

(1) *Identification of Medicine with Religion?* Jesus came not to save souls, nor to save bodies, but to save men and women. His ministry reveals a total salvation for us as persons, of which healing is a part. Medicine is a part of this saving work of God. Yes, I do imply that sickness is always an evil thing: is there a saying or act of Jesus which would suggest otherwise? If I were ever in doubt about this, I should find medical work very difficult. This is not to deny that good can come out of an evil situation.

(2) *Trichotomy of Mind, Body, and Spirit.* I agree that this is out of date, and hoped my paragraph on "The Unity of Man" made this clear. The Churches' Council of Healing has called a conference of well-known doctors, theologians, and philosophers in January 1961, to wrestle with this problem of a common language in our understanding of the nature of man. It is basic to our thinking.

(3) *"Sickness is deeply rooted in the sin of a fallen world."* Yes, I realize dinosaurs had tumours, and I here follow N. P. Williams in his *Ideas of the Fall and of Original Sin* in his conception of the whole creation falling short of the glory of God, and man caught up in a problem of evil which pre-existed his appearance on earth. I was not trying to correlate disease with individual "sins"—epidemics of influenza, for example, would deny such a link: so would Jesus' teaching in John 9, verses 2–7.

I have discussed the chapter in *Evolutionary Theory and Christian Belief* with Dr Lack, and cannot meet the argument of Natural Selection. But we cannot be content to leave population control to disease. In helping the sick and suffering it is to our Lord's teaching and example that we turn for guidance.

(4) *Duodenal Ulcer.* Yes, I have certainly oversimplified. But there is a wide difference in disease pattern between Western and African communities, due to many factors. Here we are wrestling with stress diseases which are not common in bush Africa. And I am thinking of the work of O'Neill who has considered this factor in D.U. (*A psychosomatic approach to Medicine*, p. 45 inter alia); and of Guirdham (*A theory of disease*, e.g. Chap. 2). But the illustration was taken to make one simple point. There is a tendency to think of the Church's Ministry of Healing only in terms of prayer, or sacrament, or service of healing for individuals. Whereas there are often social roots to disease which can be tackled only by the spread of the Kingdom of God in society. The whole gospel is in a sense healing (men and societies) just as it is evangelistic. When a middle-aged man is dying of congestive cardiac failure and chronic bron-

chitis due (in part) to inhaling industrial smoke, the Church has a concern for him as a sick person: but also for clearing up the conditions which are causative—which will bring Christians into public health and politics. Again I have oversimplified. But the answer to Guinea worm in Northern Nigeria was a new type of village well: and only a broad understanding of the nature of God at work in the world will enable us to see this as something which the Body of Christ should be concerned about: his healing ministry. Lilley in his *Prayer in Christian Theology* says: "Intelligent correspondence with the purpose of God—that is the spirit of effective work, and the spirit of all science; and that is the spirit of effective prayer." I am pleased to have the reference to Konstam's paper which I had not read.

(5) *"Nature."* I am not in the least against hygiene, nor am I advocating "back to nature"! But the kind of life which connects milk with bottles rather than cows presents special problems in the communication of biblical insights. Yet there is no intrinsic reason why towns should not be beautiful, and stainless steel operating equipment move us to the praise of God. But olive oil doesn't *mean* to us what it did to the early Mediterranean Church.

Lastly Pierre Teilhard de Chardin is cited (whose interpretation of evolution is quite different from Dr Lack's): agreed—subject to the law of love.

Yours sincerely,
J. Michael Wilson.

26 Queen Anne Street,
London, W.1.

THE CHURCH IN AN AFFLUENT SOCIETY

Dear Sir,

It is encouraging to read the thoughtful article by a parish priest on the Church and her Message in an Affluent Society, and I am grateful to Mr Babington for what he wrote.

Two points seem to be worth further consideration. First of all, Mr Babington sees that we must give the Church in an affluent society a recognized method of disgorging its own affluence, but he does not go on to guide us in this important matter. Surely, the real danger of our stewardship campaigns is that we may mishandle the money which has been entrusted to us. Do we not need a great deal more guidance about "good causes"? Is it not true that the Church of England is the home of far too many lost causes, or good causes of an earlier age? Must not the missionary enterprises of the Church under the present arrangements of the missionary societies be called in question here? Secondly, while it is true that if we are really to baptize the refrigerator, there is no merit in throwing it away, is it not a fact that all Christians are called to a measure of poverty? For some, this may be a life of poverty in religious communities; for others, one of full-time service in the ministry of the

Church which is poorly paid. But all of us need to honour Christ's call to poverty in relation to the affluent society about us. We must do this as a witness to other things than affluence, and in order to be detached and grateful ourselves for the gifts and responsibilities we are given.

Poverty is always a relative term, and the Christian of whatever calling ought to be relatively poor. It is only as we all acknowledge this that we shall avoid the double standard with which we are cursed, and which harms the impact of the Gospel in terms which the affluent society understands.

Yours faithfully,
KEITH WILKES.

ST FRANCIS HALL,
UNIVERSITY ROAD,
BIRMINGHAM 15.

THE ORDINATION OF WOMEN

SIR,

"Luce Magistra" (July 1960) attacks a position which those who are against the ordination of women are not obliged to defend, since they do not uphold it. There is, as he rightly points out, no biological, mental, or even practical impediment to the ordination of women. It does, however, appear that there is a theological impediment which is *reflected* in, but not based upon, biology, psychology or pragmatic considerations. Thus, there is a difference between men and women so far as their respective ability to receive Holy Order is concerned, but it is an ontological difference rather than a biological or mental difference. The nature of this difference, having regard to the intrinsic impossibility of an exhaustive definition of human nature, is in fact and by necessity a matter of revelation. Thus, the nature of God is revealed, and since it is also revealed to us that man is made in the image of God, it follows that we may expect a revelation regarding the precise way in which men and women do imitate God. In parentheses, the old objection, half joke, half serious, that "if women can be priests, why can't men have babies?" is seen to have some force; one of the ways in which humans imitate God is their *rational* fecundity—the rationality is distorted by the Fall but vestiges of it remain—a fecundity which women share in by bringing the potential children of God into the world, and which men are able to imitate by being, as Hooker states, those to whom "Our Saviour Christ hath communicated the power of spiritual procreation".

One would therefore return to Scripture, as the Rule of Faith, for a vindication of one's views, and it certainly seems plain from Scripture that women were created as the helpmeets of men; our Lord's action in confining the Apostolic power to men is therefore not merely practical but theological, for it is at once an appropriate reflection of this fact, and also of the fact that the ministry is "sent" by a Saviour who was "sent" by a God to whom Scripture and Christian tradition have consistently referred to as "he".

Christian tradition, based itself on Scripture, has arrived at the conclusion that the male sex is one of the things necessary for a valid sacrament where Orders are conferred (Aquinas, *S.T.* III (Supp.) xxxix, 1) and there seems no valid *theological* reason to dispute this.

There is, of course, no practical, biological or mental reason why women should not be priests. Indeed, were Holy Orders not a sacrament, were they on a level with being a doctor, or lawyer, a "job" which could be changed or laid down at any time, I would be all for women priests. There is, for instance, no reason why certain Nonconformist bodies should not have female ministers; but their doctrine of ministry is not what I understand the traditional Anglican doctrine to be.

The prophetic commission of Deborah, Joan of Arc and others, is an extraordinary phenomenon—the Spirit *does* blow where he listeth —and we ought to expect it. But it has nothing to do with *ordination.*

Yours sincerely,
(Rev.) J. MacDonald Smith.

8 Cambridge Crescent,
Westbury-on-Trym,
Bristol.

Dear Sir,

May I congratulate you on your liberalism in publishing the reasoned, clear-sighted, stimulating and forward-looking article, "The Ministry of Women". As a member of the Anglican Group for the Ordination of Women to the Sacred Ministry of the Priesthood, I hold very strong views on this matter.

I believe that one reason for the present ineffectuality of the Church, the Body of Christ, is because she is undernourished and attenuated on account of her starving herself of her full "man" power. Our churches are sadly empty, but two-thirds of the congregations consist of women. Is this because they are more alive spiritually than men or, psychologically considered, is it because the vicar represents for them a "father" figure? By the same token, the men would reject him, which they do—in their millions! As a psychiatrist, I know the necessity, the value, the power and the "authority" of the "mother" figure in the life of the individual and the family, and more so for the male than for the female section.

I understand that the authorities are very careful to ordain only those male candidates who feel "called" to the ministry, and it would be the same for women: and I would not expect them to be inundated with requests for ordination by women, for it is a most serious vocation and few might feel competent to take on the responsibilities and the strain.

For myself, I would seek ordination in order to qualify myself fully for my work of healing and, more specifically, for my role as psychotherapist which is, for the Christian psychiatrist, spiritual direction. The medical profession must learn to deal with the "whole

man", and must therefore take cognizance of the necessity of "spiritual" training in order to be able to minister to the spiritual as well as to the physical and mental necessities of the patient. Medical women, however, enjoying full authority in the medical part of their profession, would never accept less than this in their spiritual qualifications, for it would be detrimental both to themselves and to their patients. I long to see the introduction of the priest/doctor and, of course, such must be women as well as men.

I am, Sir,
Yours faithfully,
JANE H. THOMPSON, M.A., M.D.

NORTHGATE AND DISTRICT HOSPITAL,
MORPETH.

LITURGICAL REVISION

DEAR SIR,

I have read the interesting article by the Rev. Paul Gibson in the June number. The writer reads too much into the changes made in the Canadian revised eucharistic rite. Members of the revision committee were of course aware of the criticisms of the position of the expression of self-oblation in the rite of 1662. There are devout churchmen to whom the offering of themselves after they have been *assured* of their incorporation in the mystical Body by communion means much. They are well aware that that incorporation took place long before. Communion is a pledge to *assure* them of it. The expression of self-oblation seems to be absent from the consecration prayers of the ancient rites. The Canadian Rivision Committee was charged with the work, not of composing an ideal liturgy according to certain liturgical opinions, but of revising an existing liturgy. We asked ourselves what changes were desirable. The chief one was to make it clear that the Prayer of Consecration was a continuation of the great thanksgiving, and to bring into that thanksgiving not only a reference to the passion, but also to the resurrection and ascension. To do this we moved the Prayer of Humble Access from its place between the Sanctus and Prayer of Consecration and we added a paragraph to the Prayer of Consecration. Into that paragraph beginning "Wherefore" we placed three sentences. One to commemorate the death, resurrection, and ascension of our Lord, and to state to the Father that we were making before him the memorial his Son had commanded. The second to ask the Father to accept this holy action as our sacrifice of praise. This we took from the so-called Prayer of Oblation. The third sentence asked for the operation of the Holy Spirit and led to the doxology. Much of this came from the Prayer of Oblation. The offering of ourselves might have been inserted, but as a member of the committee said, "Is it not better to keep to what our Lord does and to express what we do at some other point?" There is a temptation to try to put too much into the Great Prayer which may lead to a sense of lag, or anticlimax. The Canadian Prayer now has artistic form. It rises up to

the climax of our Lord's words, and then comes to an end fairly rapidly. To have inserted "And here we offer, etc." would not have expressed "incorporation". Incorporation is expressed in such phrases as "with all thy holy Church". I wish the Lord's Prayer had been used as a devotion before Communion, but to use it after Communion in no way "denigrates baptism". As the Preface to the new Canadian Book says, by worship "we become more truly what we already are the People of God, those who in Christ are the New Creation". In the Canadian rite self-oblation remains in the post-communion as it has done for four hundred years. It is not an unsuitable place for we are about to be sent forth as the members of the Body of Christ to do the work of his Body in the world.

ROLAND F. PALMER, S.S.J.E.
(*A member of the Revision Committee.*)

BOOK REVIEWS

FASHIONS IN CHURCH FURNISHINGS, 1840–1940. By Peter F. Anson. Faith Press. 1960. 50s.

THE USE OF LIGHTS IN CHRISTIAN WORSHIP. By D. R. Dendy. Alcuin Club Collections, No. XLI. S.P.C.K. 1959. 30s.

Both these books, with full bibliographies and well indexed, will long be the standard works on their subjects. Mr Anson's, in the distinguished format which we have come to expect from the Faith Press, is a survey of the furnishings and liturgical arrangements of churches between 1840 and 1940. He tells us not only about the furnishings but also about the firms which supplied them; and the work of every ecclesiastical architect of importance is discussed. He covers churches of all denominations in England and Scotland, including those of the Catholic Apostolic Church; and there are too some useful pages on American churches. In the earlier part of the book much of his material is taken from *The Ecclesiologist*; and if the book does nothing else, it should remind us of the mass of information on churches of the middle decades of the last century to be found in this periodical. He brings out the importance of A. W. Pugin, Dr J. M. Neale, Dr W. F. Hook and Leeds Parish Church in the ecclesiology of the nineteenth century. He shows too what no other book has yet done, how that all real creative work in the architecture, furnishing and arrangement of churches in the second half of the period stems from Sir Ninian Comper. Much of Comper's teaching has been conventionalized by Dr Percy Dearmer's *The Parson's Handbook*, often with unhappy results outside as well as inside the Church of England. In 1949 the monks of Farnborough Abbey emptied their church of the Second Empire *décor*, with its evocation of Gounod's masses, crinolines, and the beauty of the Empress Eugénie, which the French Catholics were said to have elevated to the thirteenth article of the Creed, and adorned their altar with correct Percy Dearmer style dossal and riddel posts. In a footnote, Mr Anson tells us these items have since been removed.

Mr Anson writes in an entertaining style. But the book has two faults. It is much too discursive and there is a good deal of repetition. Trivial aspects of the subject are treated at too great a length. Edwardian aesthetics, for instance, are not of sufficient importance to warrant a separate chapter. Nor does Mr Anson bring out the depth of devotion, sacrifice and prayer, which went to the building of so many Victorian churches, and which is so wonderfully conveyed by Miss C. M. Yonge in her novel, *The Daisy Chain*, where the climax of the story is the building and consecration of a church for a spiritually derelict hamlet.

Mr Anson maintains that the churches of this period to be fully appreciated must be looked at against the background of contemporary fashions in dress and interior decoration. Of course this is true; but by the end of the book the reader becomes rather bored with the way the point is over-emphasized. To bring it home, Mr Anson has peopled his own drawings of church interiors, with which the book is copiously illustrated, with ladies in contemporary dresses. Not to be missed is the drawing on p. 289: a "correct" high altar in a "high" church, c. 1900.

Mr Dendy's monograph on lights in Christian worship compared with Mr Anson's book is a very austere piece of work. It is packed with learning and contains all that can possibly be said on the subject. But the book is not easy reading as the style is bitty and the material too compressed and not clearly set out; nor has the author mastered the extremely difficult literary art of describing the actual course of a service, with the result that in the chapters on the use of lights in the Mass and at the Holy Week ceremonies it is difficult to obtain a clear picture of what happened. But the author is always meticulously fair and balanced in his judgments, particularly in the chapter on post-Reformation usage in England.

He shows how comparatively late is the custom of placing lighted candles on, as distinct from round, the altar for the Mass. The custom became in any way general only in the course of the thirteenth and fourteenth centuries, and even at the end of the middle ages was not universal. The origin of the custom is obscure. Mr Dendy suggests that, since lights by long tradition had been placed by the shrines of saints, when relics in the twelfth century came to be placed on the altar, lights too were placed there; but out of reverence for the relics rather than the Sacrament. Even when they came to be regarded as the proper accompaniment of the Mass, they were also used at other services.

It is much to be hoped that these two books will make the Church think afresh about the adornment of the altar. The illustrations in Mr Anson's book show how the changes in our churches since 1840 have all tended to make the altar a focus of devotion; and to make it serve this purpose, it has been given a cross or crucifix, candles, flowers, often too a spectacular reredos. But the altar is not a devotional focus. It is the Table, the Holy Table, where the Holy Communion is celebrated; and nothing should be placed on it which prevents its essential nature as the Holy Table being realized. Mr

Dendy shows that by far the older Christian tradition is to place candles round rather than on the altar. Even when an altar has only two candles and a cross, their removal would in many cases increase its significance. If candles are wanted, they can be placed round the altar; and the altar itself, decently covered, and with nothing on it, allowed to speak its own message as the Lord's Table.

G. W. O. Addleshaw.

York.

A Seminary Survey. By Yorke Allen, Jr. Harper and Bros., New York. 1960. $10.

This vast tome of 640 pages, including a detailed index and bibliography, proves to be of astonishing interest. Some 80,000 words of the text, a small book in itself, discusses the theological education of the Roman Catholic Church in Asia, Africa and Latin America, and contains a great deal of information that even Roman Catholic scholars have described as "valuable in this rarely considered field". Also of great importance is chapter 15, which deals with the seminaries of the Eastern Churches; it not only discusses their needs but includes accurate accounts of the history and theology of the various Eastern Churches. But the main section of the book consists of a study of the theological institutions of the non-Roman Churches, lumped together under the heading of Protestant.

It is pleasing to note that the Protestant Episcopal Church in U.S.A. gives rather more to theological education in its overseas work than any other "sending body", and that the S.P.G. in England is ahead of other missionary societies. Nonetheless it is clear that theological education is the Cinderella of the missionary enterprise, and it is clear that this is presenting a very dangerous situation in new and dynamic young nations. One of the problems both in Africa and in Asia is the deplorable economic prospects of the clergy, so that the bright young men tend to avoid the ministry. Evidence about this comes from many quarters. Thus from Africa it is said that "very few young men with qualifications . . . think of training for the ministry", and "the Church is losing the interest of the city people and the educated classes, the very groups which control the future of Africa, because its own ministry is not capable of dealing with their problems and answering their questions. If the Church cannot provide theological training on the level of the highest intellectual life of the Continent, it will most certainly lose more of Africa." Again complaint comes from India as to the poor quality of students. "The extreme rarity of candidates of first-class intellectual capacity . . . ability of theological students is rather below that of Christian students in training for other vocations." It is also pointed out that the salary of a Y.M.C.A. secretary is said to be three times that paid to a pastor in the typical congregation in the Church of South India.

This is obviously one of the major problems that confronts the

Younger Churches, but there is also the problem of improving the standard of the theological colleges. India has the great benefit of Serampore College, which confers the B.D. degree to reasonable standard and to which other colleges are affiliated, but many of the colleges which work to the L.Th. level are inadequate in staff and in other facilities. One observer has said that "theological seminaries, as they stand to-day, seem strikingly inadequate in training the type of spiritual leaders most needed at the present time. They are reproductions on a small scale of the American denominational college of a former generation." This brings us to the other major problem, and that is the confusion caused by the incredible number of denominations and sects, which lead to the multiplication of Bible schools, many of which are belligerently non-co-operative and fundamentalist in character. Perhaps the worst example of this is Taiwan (Formosa), but it is common in most countries. Only the co-ordination of efforts and of funds can help to produce an adequate theological education, and there is great need for an increase of national leadership. The chapters which deal with the Roman Catholic seminaries make it abundantly clear that where the Church has neglected the production of a well-trained native clergy, there are serious weaknesses, and it is clear that this lesson has been learnt and that to-day the missionary strategy of the Roman Catholic Church is fully aware of the paramount importance of sound theological training. The author Mr Allen, himself a congregationalist, suggests that Protestants have much to learn from the Roman Catholic seminaries about the importance of "spiritual formation", and my own experience bears this out.

All those concerned with the missionary responsibilities of the Church should study this book carefully, and perhaps especially chapter 4, which suggests a plan of campaign for helping theological education in the areas discussed. The great need is to increase the production of theological literature in local languages, to encourage and to train national scholars, and to be careful that we do not reproduce pale imitations of our institutions. I believe that this book reveals an area of shocking weaknesses in the World Christian Enterprise, and it not only contains a vast amount of fascinating information, invaluable statistics, and critical judgment, but it is in a very real sense a unique and valuable document.

Leonard M. Schiff.

St Augustine's College,
Canterbury.

The Idea of Reform. By Gerhart B. Ladner. Harvard University Press (London, Oxford University Press). 1959. £5.

St Paul's interpretation of the Gospel involves the idea that the moral and spiritual form of man, at his creation, had value and potentiality. The value was subsequently ruined by sin, while in Christ the potentiality grows fruitful for reform. The earliest Christian attempts to follow this interpretation halted at the notion of a

restoration of man's form as depicted in the myth of Paradise. But with deeper realization of the recreative power of Christ there followed (and particularly through St Augustine) an apprehension of *reformatio in melius*, pictured either as new creation or as revival of potentialities latent in manhood even when fallen. The Gospel, however, is addressed to man as social, and calls for a reformation of Israel, and thence of mankind. But in Christ's Church, as Israel reformed, the Old Adam lives on in every individual. Therefore the need of reform continues. This is the situation with which the book is primarily engaged. The ultimate objective is to suggest how such reformation may be achieved. The immediate aim is to search patristic writings for pointers towards a solution of the problem. Professor Ladner finds the most suggestive embodiment of the reform idea in the *Regula ad servos Dei* of St Augustine. Here clergy led a communal life where none said that aught was his own, and all were of one heart and mind, as in the primitive community of Acts 4. 32. The next great embodiment of this idea Professor Ladner sees in the Hildebrandine reforms.

A more modest book than this lavish volume subsidized by the Ford Foundation could have contained the substance of the argument, but not the outpouring of wide and unusual learning which the author has effected while working out his theme. In Part I he reviews the pre-Christian ideas of renewal which tended to influence and blend with Christian notions of reform wherein intention is the characterizing element. Reform, for Christians, is never something that merely happens. It must always be the object of desire and striving.

This thought was obscured, during the first patristic period, by the survival in the Church of a millenarian eschatology. It required the Augustinian transference of the reign of Christ on earth with his saints to the actual life of the historic Church, before there could develop the notion of reform as the object of repeated efforts by redeemed man to reassert and exploit the moral and spiritual values inherent in creation, seen as the all-wise and purposeful act of God.

Part II (pp. 39–318) reviews patristic thought about reform, comparing the Latin Fathers (Augustine in particular) with the Greek Fathers, and showing that the notion of *reformatio in melius* (as against simple return to pristine excellence) is characteristic of the West. In this Part the author's patristic reading can be appreciated, while the footnotes, filling on the average half the page, are printed in a way that reflects great credit on the Harvard University Press. They serve a double purpose. They present full text to substantiate the argument, as well as giving reference to an ample field of relevant literature. English readers are likely, here, to find their introduction to many American (and other) Roman Catholic patristic studies.

Part III (pp. 319–424) elaborates the theme of monasticism as a vehicle of the reform idea in the patristic age. This leads to the conclusion that reform of the Church begins with reform of the priesthood. For alike in regard to the interpretation of Scripture and of the hierarchical conception of the Body of Christ, Professor

Ladner cleaves to Roman orthodoxy. Readers who are not Roman Catholics will easily discover the points at which they must deviate.

The book ends with five Excursuses, mainly philosophical in character, including one on "Points of contact between St Augustine and Modern Mathematics and Science", modestly described by the author as "tentative suggestions of methodological interest to historians of ideas". There is a full index and a magnificent bibliography.

Thus this expensive volume is more than a study of patristic thought upon a particular theme. It is the sort of book to be marooned with. Hasty readers may think it prolix, but others are sure to be enriched, as a single example may suggest.

Professor Ladner, writing of Augustine's *De Magistro*, summarizes thus: "The act of knowing is, as it were, the recovery of truth . . . not explained as in Platonism by the pre-existence of the soul, but by the presence in the soul of Christ, the Teacher and Truth." The reader whose interest is stimulated finds references to Gilson's *Augustin* and to a centenary article of R. Jolivet. In short, the book under review is notable not for debatable conclusions but for fruitful starting-points.

W. Telfer.

Faversham.

Scotland: Church and Nation through Sixteen Centuries. By Gordon Donaldson. S.C.M. Press. 1960. 8s. 6d.

The Scottish Reformation. By Gordon Donaldson. C.U.P. 1960. 30s.

Dr Donaldson's survey of the religious history of Scotland challenges many of the traditional assumptions that have already been displayed in print in this fourth centenary year of the Scottish Reformation, and provides a compressed but brilliant analysis of the historical ingredients of the Kirk as we know it to-day. The author has had to be selective; but he finds space to deal kindly but firmly with such persistent errors as the belief that the Celtic Church was "presbyterian", or that the reformers were sour fanatics who laid waste the architectural legacy of medieval Scotland. His final chapter, on "Presbyterian-Episcopalian Relations", should help to dispel the prejudice and ignorance prevailing on both sides of the Border, and which was partly responsible for the fate of the 1957 Report.

In his *Scottish Reformation* (based upon the Birkbeck Lectures for 1957–8), Dr Donaldson justifies some of the generalizations to which he commits himself in the shorter book. Anyone who challenges his conclusions will have to contend with meticulous and carefully documented research. The author warns us against looking at the pre-Reformation Church through post-Tridentine spectacles, and proceeds to probe down to the root of the "abuses" and "corruptions" traditionally alleged. The basic problem was financial. The wealth of the Church was concentrated in the higher ranks of

the clergy, with the result that the parochial clergy were impoverished and often disreputable, and quite unable to provide for the spiritual needs of their flocks. The Reformation was therefore a matter of discipline and polity, rather than liturgy and theology. Until the return of Melville to Scotland in 1574, and the rise of a radical presbyterian party, old and new elements co-existed in surprising harmony. After carefully examining the role of the "Superintendants", the author concludes that "The system set up in the 1560s cannot be called presbyterian, and if it must be explained at all in later terminology, it might best be described as congregationalism tempered by episcopacy and Erastianism". Only in 1690 did undiluted presbyterianism finally triumph, and Episcopalians found themselves outside the Establishment. Whatever the merits of the present polity of the Church of Scotland, it is not the Kirk envisaged by John Knox.

In 1872 a famous controversy between Dean Stanley and Principal Rainy helped to foster two rival interpretations of Scottish history. One saw the true vehicle of the Knoxian Reformation in the Moderate stream within the Church, whereas the excesses of the "Second Reformation" in the seventeenth century were attributed to a bigoted minority, whose activities can be accounted for in historical terms, but who are not typical of Scottish Church life. The other argued that 1560 marked the deliverance of Scotland from Popery, Prelacy and Superstition, since when the Kirk has tended to defect from her Reformation Principles, for which the Reformers toiled and the Covenanters suffered. Dr Donaldson removes the misconceptions inherent in both these views, and preserves an admirable sense of proportion. The 1560 Reformation fits quietly into its place, not as the era of a new revelation by the Almighty to his Scotsmen, but as a time of reorganization and changing emphasis: "From many points of view the year 1560 . . . is not very significant, and must have been much less definitive in the eyes of contemporaries than it has come to be in the text books."

Naturally not everyone will accept either Dr Donaldson's conclusions or his principles of selection. (While one cannot grudge a few lines to Adam of Dryburgh, it seems curious that there should be no mention of such representative churchmen as, let us say, Archbishop Leighton or Thomas Chalmers.) Some English readers may be puzzled here and there; for example by a footnote which tells us that "When the parsonage teinds were set in tack, the parson's responsibility passed to the tacksman". Nevertheless it is to be hoped that the excellence of both these books will commend them to all who seriously desire to understand the background of, and bridge the gap between, the episcopal and presbyterian communions. The gap is not as wide or as deep as it looks. To the ecclesiastical historian it seems largely the result of historical accidents.

Ian Clark.

King's College,
Cambridge.

SHORTER NOTICES

THE LADDER OF TEMPTATION. By Harold Blair. Longmans. 1960. 7s. 6d.

THE CHURCH'S WORK. By G. O. Williams. Gwenlyn Evans, Caernarvon. 1959. 6s.

THE MIDDLE-AGED MAN. By Alfred Torrie. C. of E. Moral Welfare Council. 1959. 1s. 6d.

CHRISTIAN MARRIAGE. By Jean de Fabrègues. Burns and Oates. 1959. 7s. 6d.

A GREAT GOSPEL FOR A GREAT DAY. By David L. Edwards. S.C.M. Press. 1959. 2s.

The Ladder of Temptation is at once original and biblical. Canon Blair's penetrating mind makes us see the ordinary manifold temptations of the Christian life in the light of our Lord's particular temptations in the wilderness, against the background of the Old Testament and of God's design in creation. He, rightly, does not hesitate over evil being inherent in this design. Some readers may feel that in doing so he might have made a clearer distinction between evil and sin. It would not in any case be an easy book, but it is made all the more difficult for the eyes as well as the mind by a deplorable type. Heavily leaded 10-pt. Bambo is just not good enough. 10-pt. Baskerville was suggested by the master printer to whose advice I turned. His comments were definite and caustic. Nevertheless he asked to borrow the book. To me this was a surprise and maybe the book's best review.

The charges delivered at his visitation by a Welsh diocesan might well have been dull, even commonplace. These are not. The Bishop of Bangor's endeavour to see the work of the Church, in a largely rural diocese, as a whole is in fact highly successful and most readable. Here indeed is the Church at work. Here is a patient, understanding father-in-God showing us the churchyard grass interpenetrating, as it were, with the cross itself. His call for ordinands from farming families needs to be underlined and echoed through Britain. What he says about the Church itself setting up Parish Records Committees should be—Archdeacons, please note—acted upon in every diocese. The peculiar bilingual problems of the Church in Wales call for sympathetic understanding by others. English and Welsh editions of this book are available; the dust jacket by Phyllis Spencer Jones is as pleasing as everything else about it.

Dr Torrie's pamphlet, *The Middle-aged Man,* has some useful ideas about a pastoral problem. It may come as something new to many who have not given much thought to the wide seas between adolescence and old age; these can be choppy waters at times. It deserves a wide circulation, and in further editions a definition of *syndrome* for non-medical readers would be a good thing.

Christian Marriage, No. 54 in the Faith and Fact series, sets out

the meaning and nature of the primary and secondary ends of marriage from the Roman Catholic standpoint. It is a clear, well-written book, perhaps useful for reference to those who approach marital questions without being bound by Roman presuppositions.

Mr D. L. Edwards' William Ainslie Memorial lecture for 1959 *does* appear "circuitous and disappointing", as he fears it may. Had he discussed a little deeper the suggested integration of liberalism with neo-orthodoxy, it might have been interesting, even exciting. Why has it to be a theology of *one dead man* rather than one risen Christ?

W. S. Boycott.

Ewen Farm House,
Nr Cirencester, Glos.

Moses and the Vocation of the Jewish People. By André Neher. Translated by Irene Marinoff. Men of Wisdom. Longmans. 1959. 6s.

André Neher has written a most moving book of only 191 pages which in a remarkable way has captured the spirit and ethos of Judaism. It is a story which sets out to trace the significance of Moses and, in particular, the relation of the Jewish People to him.

One can sympathize with the author's annoyance at the mythological figure of Moses in Art, Literature and Religion so greatly divorced from the real historical Moses. For this the Church is greatly responsible and much of the perversion arises out of a lack of sensitivity and understanding of the milieu from which Moses arose; as, for instance, the innovation of horns in Michelangelo's statue arising directly from a linguistic error.

Moses is nothing apart from the Pentateuch, and these Five Books remain both his great achievement and the main source of our knowledge of him. It is in them that we are confronted by his call, which is at once the mainspring of his greatness and that which separates him from being "simply one man among others". That is not to say that Neher relegates Moses for religion only; indeed, his great part in the Exodus, Law and Covenant have great sociological and humanitarian import.

Time and again one is struck by a particular insight of Jewish faith and practice. One might instance his description of the Sedar or in pointing out that the heart of the Law is in Mitzwah, doing any part of it (cp. John 7. 17). Equally illuminating are the parallels drawn between contemporary Jewish history and the Mosaic period.

Neher's comparisons with Christianity are not so happy. To think of Easter as "a mere addition" or as a modification of the Passover is as great a misunderstanding of the Christian Feast of the Resurrection as the usual Christian reference to the Jewish Feast of the Passover as merely outworn ritual (cf. *The Dying and Living Lord* by Helmut Gollwitzer). Surely the two insights can be held together without damaging either Judaism or Christianity? Further, one is disappointed by the failure to face the non-missionary emphasis, and

hence the less than universal dimension of Judaism: aspects of vocation so strikingly taken up in Christianity.

The ninety-two illustrations, drawn from historical sources of great value, are most apposite and add greatly to what on the whole is a most pertinent and worthy study of the great Moses.

PETER SCHNEIDER.

CAMBRIDGE.

THE SENSE OF HISTORY: SECULAR AND SACRED. By M. C. D'Arcy, S.J. Faber and Faber. 1959. 30s.

Arnold Toynbee's *A Study of History* is perhaps the one important book of our time which most sharply divides those who have an historical sense, and who are bound instinctively to look at all contemporary questions and problems in an historical context. It attracts some as much as it annoys others. To understand the underlying reasons for these diverse reactions among those who share a common interest and specialist knowledge, and whose consequent outlook despite this is so widely different, reading this highly perceptive book by Fr D'Arcy is both revealing and indeed entertaining. There are not many who think at the depth that he does, and who possess his wealth of knowledge, and yet whose writing is so limpid and clear.

The scope of his book is wide, and his treatment of those whose thought on the subject he considers is delicate and scrupulously fair, most of all when he dissents from their conclusions. For this reason his book is worth reading just for his comments on the writings of Tillich. As a Christian of the Catholic tradition of thought, in relating God to the world of his creation, Fr D'Arcy is already committed to a view of history which has more in common with humanism than with a Puritan or Barthian approach. His balance is bound to appeal to many who have grown tired and suspicious of the unreasonable aspects of the fashionable (or recently fashionable) reaction to the shallower forms of a liberal theology. It is from minds such as Fr D'Arcy's, cultured, just, and also profoundly Christian, that we can look for a synthesis after too long a conflict between harsh extremes.

After reading Fr D'Arcy's survey, we may be more than ever convinced that nobody has succeeded in imposing any one pattern on the course of history, or eliciting any single or multiple scheme of thought from the study of it—neither Marx, nor Toynbee, nor anyone else. We may even have been led to feel that this is fortunate, rather than regrettable. But, above all, we shall come away from it with a deeper faith in the absolute value and distinctiveness of the individual men and women who can never "be mere ends to produce a perfect society in the future", but all of whom have their own indispensable place in purposes which must mostly lie outside our diagnosis and description.

E. D. CARTWRIGHT.

OLVESTON VICARAGE,
BRISTOL.

YOUNG MAN LUTHER. By Erik H. Erikson. Faber and Faber. 1959. 25s.

An example of the style, religious attitude, and gnomic manner of the author may be seen in the following quotation (259): "If I assume that it is the smiling face and the guiding voice of infantile parent images which religion projects on to the benevolent sky, I have no apologies to render to an age which thinks of painting the moon red. Peace comes from the inner space." The author is a psychoanalyst and does not seek to avoid that office of shaman to our contemporary society which seems to be the chosen role of the psychoanalyst as publicist. He analyses what he considers to be the psychoneurotic disturbances of the young Luther with force, with occasionally stimulating discursive comments, and with an admiration for what he claims to be Luther's victory over acute neuroses. But surely —in view of the methods and purposes of psychoanalysis—one cannot psychoanalyse the dead; the record is too imperfect, and, above all, the response of the living person is unavailable. Further, to effect his purpose, Erikson puts considerable weight on material which the historian knows to be lacking in adequate verification. The source for Luther's "fit in the choir", when the story of the demon-possessed boy was being read, is not Luther himself, nor does it derive from those who knew him, but from the violent attack made on him after his death by the Catholic polemist Cochlaeus. From a doubtful source in the *Tischreden* Erikson chooses the "illumination in the Cl." (this he accepts unhesitatingly as "cloaca"—most useful in Freudian analysis—where editors have thought of this as no more than one possible reading of the manuscript contraction); it is mentioned nowhere else by Luther, who is as remarkable for his interest in his own "discovery of faith" as for his wholly uninhibited utterances. The assumption that Luther uttered some private doubt while ascending the Santa Scala at Rome is based on a dubious source, and, given Luther's state of mind at the time, is inherently improbable. Erikson takes these passages and others as if they were irrefutable evidence on which he can build his elaborated case. Freudian analysis can give an author great confidence not only in historical matters, for Erikson can also write of a parallel ("Cl." again) in "St Paul's epileptic attack, or physical paroxysm, often accompanied by loss of sphincter control" (199); and on Luther's phrase *coram Deo* he writes: "*Coram* is a combination of *cum,* with, and *or,* mouth" (241).

BASIL HALL.

CAMBRIDGE.

THE SECRET BOOKS OF THE EGYPTIAN GNOSTICS. By Jean Doresse. Hollis and Carter. 1960. 42s.

The French original of this book has already received extended notice in these pages (THEOLOGY, LXII, 1959, 433 ff.), so that a detailed account is here unnecessary. The English edition is rather more expensive than the French, but the increased price is justified in that the whole has been revised and on occasion expanded; oppor-

tunity has been taken to include a translation of Doresse's rendering of the Gospel of Thomas, with an introduction and some notes; and, by no means least, an index has been provided of nearly sixty pages, forming almost a concordance to the book.

Since most of the texts are still unpublished comparatively little is yet known of the Nag Hammadi library. As the first comprehensive survey to appear in English (a short account was published in 1955 in *The Jung Codex*, ed. F. L. Cross), this book is sure of a welcome. Its pages provide a fascinating introduction to the character and contents of the new documents, and indicate their significance and the problems which they will present.

The translation on the whole has been admirably done; indeed, it is the very quality of the work which prompts regret that it falls somewhat short of perfection. Some of the flaws are trivial, but irritating, like the frequent confusion of colon and semi-colon or the occurrence of names in their French rather than their English form. *En effet* in French is not the same as "in effect" in English; "in fact" would seem more accurate. Again, Scholem's *Les grands courants de la mystique juive* is, I suspect, *Major Trends in Jewish Mysticism*. On pp. 92 f., notes 62 and 63 appear to have changed places, while on p. 93 Carcopino seems to have usurped the place of Picard. More serious are some errors arising from misunderstanding of the French: that the Fathers *à l'occasion* vilify the Gnostics does not mean that they took every opportunity to do so; Basilides could not have been influenced by Mani, nor does the French suggest it; and it was Noah, not the Ark, that was identified with Deucalion. But such a book makes heavy demands upon the translator. The book as a whole prompts the hope that publication of these texts will not now be long delayed.

R. McL. Wilson.

St Andrews.

Teaching the Old Testament. By O. Jessie Lace. Seabury Press, Greenwich, Connecticut. 1960. $1.65.

Moses. By Gerhard von Rad. United Society for Christian Literature. Lutterworth Press. 1960. 2s. 6d.

Between the Testaments. By D. S. Russell. S.C.M. Press. 1960. 12s. 6d.

Myth and Reality in the Old Testament. By Brevard S. Childs. S.C.M. Press. 9s. 6d.

It is agreeable to be able to recommend unreservedly a group of books on the Old Testament. Each of these books serves a very useful purpose in its own way.

Miss Lace provides a very useful introduction for those who have to teach the Old Testament to children, or indeed to adults. Her book provides a valuable bird's eye view of the Old Testament and lays down important principles concerning the teaching of this sub-

ject to-day. "It is useless to moralize or rationalize. In any case, children are not easily deceived or impressed by either and will not have any respect for a subject treated in this way. The point must be made over and over again that this is how people used to believe about God, how they explained the things that happened, and that we think and explain ourselves differently in many respects."

Professor von Rad's book deals with the theological significance of the stories about Moses in the various strands of tradition in the Pentateuch. It would be an admirable companion for the Old Testament lections from Exodus, Numbers and Deuteronomy during Lent and Eastertide. Each chapter reads like a fine sermon of the careful, old-fashioned sort. It is very great value for 2s. 6d. His comments on "I am who I am" are alone worth buying the book for. There are some memorable remarks, such as, "When God chose this land of Canaan as his own, he chose also the place called Golgotha, which is a part of it—and this means something far more than a piece of geographical information".

Between the Testaments is a useful and readable introduction to the Apocrypha and the whole literature of the period which lies between the Old Testament and the New. The book contains a great deal of information and is likely to induce the reader to pursue a fuller and more detailed study of the period and its literature. Mr Russell writes rightly with sympathy concerning the Pharisaic tradition. "The unwritten Torah rescued Judaism from that moribund state which must have been its fate had the nation followed the lead of the conservative Sadducees. By its means religion and life, work and worship were integrated in a way impossible before, and God and his commandments were made real in the common life of the common people." There is a valuable chapter on The Messiah and the Son of Man, though what he has to say about our Lord's understanding of himself in the light of these titles is somewhat conservative.

Mr Childs' theme is the demythologizing which has taken place in the writing of the Old Testament: how Canaanite categories of thought have been used and changed in expressing that truth from God to which the Old Testament bears witness. He also points to the tensions which are still evident in the text between the old mythology and the canonical writers when these make use of the old ways of thinking. In discussing this theme he analyses in detail various passages. For a full understanding of this analysis some knowledge of Hebrew is a considerable help. What he has to say about the relation of the myth to the cultus is not without relevance to an understanding of the Christian sacraments.

He affirms that the great concern of the Old Testament is the emergence of the New Israel of God. "The ultimate criterion for determining the new reality does not lie within the Old Testament. In Jesus Christ *the* new reality has appeared as the self-authenticating 'New Israel' . . . in the total existence of the Jew, Jesus Christ, the entire Old Testament receives its proper perspective. . . . Whenever Israel responded in faith, the new existence, which is Jesus

Christ, was taking tangible shape." This book is worth careful study by all serious students of the Old Testament. It deserves a fuller discussion and analysis than can be given here.

DOUGLAS HILL.

THE THEOLOGICAL COLLEGE,
ELY.

BOOK NOTES

The Journal of Ecclesiastical History (April 1960) contains the following articles: "John Cassian" by Peter Munz, "Pluralists in the Province of Canterbury in 1366" by C. J. Godfrey, "Clerical Taxation in England, 1485 to 1547" by J. J. Scarisbrick, "Clarendon and the Declaration of Indulgence" by G. R. Abernathy, "Patterns of Religious Worship in 1851" by K. S. Inglis, "The Theory and Practice of Prayer Book Revision in S. Africa" by P. Hinchliff, and "The Coronation Oath and the Church of England" by C. L. Berry. *The Church Quarterly Review* (July–September 1960) contains an article by R. C. D. Jasper on Arthur Cayley Headlam, and also the Charles Gore Lecture for 1959 by Frederic Hood, entitled "Gore on the Incarnation". *Moral Welfare* (July 1960) has an important contribution from the Bishop of Exeter on "Parliament and Morals". *The Communicant's Pocket Book* by a Religious of C.S.M.V. (Faith Press, 3s.) indicates lines of thought for communicants and devotions for use before, during and after the service. *Under the Wings of their Prayers* by Margaret I. Lisney (Blackwell, 4s. 6d.) contains the holy communion service with prayers for private use from Eastern sources. Two more Harper Torchbooks have been published in England by Hamish Hamilton: Immanuel Kant's *Religion within the Limits of Reason Alone* (18s.) with introductory essays on its historical context and religious and ethical significance; and T. J. Meek's *Hebrew Origins* (10s. 6d.), which deals with the origins of the Hebrew people, the law and priesthood, prophecy, etc., and was first published in 1936. *How the Church of England Works* by Paul A. Welsby (S.P.C.K., 7s. 6d.) is a workmanlike account of its structure and institutions, which answers many of the questions that puzzle laymen and some clergymen too; it is helped by diagrams. A good book for the parish bookstall. *Tales of Brother Douglas* by George Seaver and Coleman Jennings (Mowbray, 6s.) is a pleasant supplement to *Brother Douglas* by Fr Francis, which was reviewed in THEOLOGY, August–September 1959, pp. 371 f. *Westminster Sermons,* Volume I, "At Morning Worship" (Epworth Press, 12s. 6d.), is a volume of sermons by the late Dr W. E. Sangster who used to draw large auditories to the Westminster Central Hall. *Jesus in the Twentieth Century* by H. G. Wood (Lutterworth Press, 18s.) is a collection of his papers, mostly on New Testament subjects, some of which have not been previously published. *They Became Anglicans,* edited by Dewi Morgan (Mowbray, 11s. 6d.), contains statements by sixteen converts on the reasons why they joined the Anglican Communion: they include Joost de Blank, H. A. Hodges, E. A. de Mendieta, H. W. Montefiore, L. M. Schiff and John Wren-Lewis. *Book List 1960,* published by the Society for Old Testament Study, can be obtained from Llansadwyrn, Menai Bridge, Anglesey. *Prophets of the King* by H. F. Mathews (Epworth Press, 7s. 6d.) is a text-book on the Prophets for the lower forms of secondary schools; there is a companion volume with the same title for teachers (8s. 6d.).

BOOKS RECEIVED

(*Mention here neither implies nor precludes subsequent comment.*)

ALLEN AND UNWIN: Kenneth C. Barnes, *The Creative Imagination* (4s. 6d.).
BARRIE AND ROCKLIFF: Nicolas Corte, *Pierre Teilhard de Chardin* (15s.).
A. AND C. BLACK: Kendrick Grobel (Ed.), *The Gospel of Truth* (16s.).

BLOOMSBURY PUBLISHING CO.: J. H. Nicolas, O.P., *The Mystery of God's Grace* (12s. 6d.).

BURNS AND OATES: Edmund Sutcliffe, S.J., *The Monks of Qumran* (30s.); Gérard Gilleman, S.J., *The Primacy of Charity in Moral Theology* (42s.); Maurice Nédoncelle, *Is there a Christian Philosophy?* (8s. 6d.).

CHICAGO UNIVERSITY PRESS (C.U.P.): Gordon D. Kaufman, *Relativism, Knowledge and Faith* (30s.).

CHURCH LITERATURE ASSOCIATION: G. B. Bentley, *Lambeth and Family Planning* (1s.).

COLLINS: Marcus Knight, *The Broken Wall* (15s.).

EPWORTH PRESS: Trevor Rice and Colin Turner, *We beheld his Glory* (4s. 6d.); Nels Ferre, *Know your Faith* (8s. 6d.); John T. Wilkinson, *Principles of Biblical Interpretation* (6s.).

FAITH PRESS: Karekin Sarkissian, *A Brief Introduction to Armenian Christian Literature* (6s.); James Carpenter, *Gore: A Study in Liberal Catholic Thought* (30s.).

GUILD OF PASTORAL PSYCHOLOGY: E. F. Griffith, *Psycho-Somatic Medicine* (1s. 7d.).

HOLY CROSS ORTHODOX THEOLOGICAL SCHOOL PRESS (BROOKLINE, MASS.): Jerome Cotsonis, *The Validity of the Anglican Orders* [written from the point of view of Orthodox Canon Law] (n.p.).

LONGMANS (FOR THE BRITISH COUNCIL AND THE NATIONAL BOOK LEAGUE): Arthur Pollard, *English Hymns* (2s. 6d.).

MACMILLAN: H. Trevor Hughes, *The Piety of Jeremy Taylor* (25s.).

JOHN MURRAY: Rabindranath Tagore, *Wings of Death* (7s. 6d.).

NELSON: T. E. Jessop, *An Introduction to Christian Doctrine* (12s. 6d.).

OLIVER AND BOYD: Curt Kuhl, *The Prophets of Israel* (16s.); Walther von Loewenich, *Paul: His Life and Work* (15s.).

OXFORD UNIVERSITY PRESS: Stewart Mechie, *The Church and Scottish Social Development, 1780–1870* (25s.); Charles de Koninck, *The Hollow Universe* (12s. 6d.); Gordon Harland, *The Thought of Reinhold Niebuhr* (42s.).

S.C.M. PRESS: E. J. Tinsley, *The Imitation of God in Christ* (21s.).

SHEED AND WARD: George Hagmaier, C.S.P., and Robert W. Gleason, S.J., *Moral Problems Now* (21s.); Michael Hoskin, *William Herschel* (2s. 6d.).

S.P.C.K.: S. B. Frost, *The Beginning of the Promise* (5s. 6d.); E. C. Hoskyns, *We are the Pharisees . . .* (5s. 6d.).

S.P.C.K. (FOR THE RELIGIOUS DRAMA SOCIETY OF GREAT BRITAIN): Raymond Chapman (Ed.), *Religious Drama* (12s. 6d.); P. W. Turner, *Tell it with Trumpets* (6s.); R. H. Ward, *The Lost Sheep* (7s. 6d.); B. M. Clegg, *Sister Martha's Miracles* (4s.).

TYNDALE PRESS: F. F. Bruce, *Biblical Exegesis in the Qumran Texts* (5s.); C. de Wit, *The Date and Route of the Exodus* (1s. 6d.); R. P. Martin, *An Early Christian Confession* (5s.); J. G. S. S. Thomson, *The Word of the Lord in Jeremiah* (1s. 6d.); J. A. Motyer, *The Revelation of the Divine Name* (1s. 6d.); A. Skevington Wood, *Luther's Principles of Biblical Interpretation* (1s. 6d.).

VALLENTINE MITCHELL: James Parkes, *The Foundations of Judaism and Christianity* (42s.).

HENRY E. WALTER: Basil F. C. Atkinson, *Exodus* (13s. 6d.).

JOSEF WEINBERGER: *Rhythm in Religion* [eight new popular songs composed by members of the Twentieth-Century Light Music Group] (6s. 6d.).

PRINTED IN GREAT BRITAIN BY
BILLING AND SONS LIMITED, GUILDFORD AND LONDON